

THE
BITTER
WATERS OF
BABYLON,



OR
THE MISERABLE
Estate of the Citizens of
SION: *Considered by*
the confusion of all
things in this world.

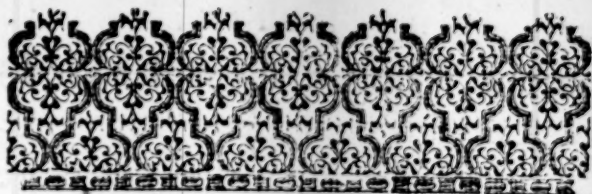
PROV. 22. 3.

*A prudent man seeth the plague, and hideth himselfe:
but the foolish goe on still, and are punished.*

HIERON: in lib. de hom. perfectio.

*Omnes sumus in minimis cauti, in maximis negligentes;
hoc itaq; fit, quia ubi vera vita sit ignoramus.*

LONDON,
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to bee sold in Pauls Church-yard, at
the signe of the Grey-hound, 1615.



TO THE RIGHT
HONORABLE, RIGHT
Vertuous, and truely Religious,
I O H N, Lord R A M S E Y, Vicount
Haddington; and to the true No-
ble, and very Industrious Ladie,
E L I Z A B E T H, *the Vicountesse,*
his most louing Wife : All
true happines in this life,
and eternall glorie
in the life to
come.

Right Honourable:



Need not be in doubt
(as many men be) to
chuse a fit *Personage*
to *patronize* this
mine *Embrio*, or my
first Crude, and vndigested medi-

A 2 tations;

THE EPISTLE

tations; seeing that (vnder God)
 I haue from your *Honours* my pre-
 sent earthly being : and therefore
 may iustly challenge as much in-
 terest in mee as *Paul* did in *Phile-*
mon, both my selfe and all my la-
 bours : for it hath beene the graci-
 ous splendor of your *Honourable*
 kinde fauours, that hath so boun-
 tifully shined vpon so base an ob-
 iect, (not through any deserts of
 mine obtained) Alasse, I am too
 priuy vnto mine owne wants, *qui*
rudis & iners : not worthy to bee
 named the same day with learned
 men : but that the bright *Rayes* of
 your *Honourable* kinde fauour in
 this, are like vnto the Royall Sun
 beames, that shine as bright in the
 poore mans *cottage*, as in the Kings
pallace. Your worthinesse in your
Hono-

D E D I C A T O R Y.

Honorable attempts in promoting learning & religion, is an euident prooffe of your godly & religious disposition: without flattery, these I professe, which haue had a more particular experience of your gracious fauours: (*For they need not false praises that abound with true,*) And I appeale vnto al those that haue had a triall of your *Honorable* fauours: which freely haue beene found amongst a great number both of inborne & forreiners: wherby your *honorable* names may be well registered amongst the worthies in this age, which no doubt, will remaine in all ages, & neuer be blotted out in your *honourable* posterity. And lest that I should incur the censure of ingratitude, (*which is a monster by nature*) for all kindneses receiued:

THE EPISTLE

I haue cast this smal mite into your
treasury: that as I walke vnder the
the safegard of your *honorable* roofe
I may goe in safety heerein vnder
your *Honors* tuition: beseeching
your *Honors* to accept of it as our
Saviour *Christ* did the poore wid-
dowes gift, *because I giue all that I*
haue, hoping that you will not re-
gard the meannesse of the gift, so
much as the minde of the giuer,
which if I louingly find in your
gracious acceptance, I shall thinke
my selfe most happy in all mine ef-
saies: & shall daily pray (*as by duty*
obliged) vnto the God of mercy, for
your *Honors* happinesse in this life,
and euerlasting happinesse in the
life to come.

Your Honours most humble and dutifull
Chapline and seruant in the Lord

JAMES FORSYTH.



To the Christian Reader.



*Aruell not (gentle Reader) that I haue di-
ulged these my meane meditations; being pre-
ched in that Place from whence daily doth
drop most sweet honny of diuine eloquence:
since that most of the learned that repaire thither, are vn-
willing to publish their workes; by reason of the multipli-
city of printed sermons, that proceed from thence. There
be two reasons that induce me heereunto: The one is, the
encouragement I had by the Audience, that day whereon
it was deliuered: And secondly, the urgent entreaty of
many of my especiall friends; vnto whom I owe my selfe
and all seruice. Looke not for eloquence, according to
thine expectation; proceeding from such an eminent place:
For I came not with eloquence of words; but eu-
idence of the spirit: to perswade men and women to la-
ment their lewd-led-life, that by their vnsaind contriti-
on; they may preuent Gods visitation in Iustice, for their
transgressions, by the example of these Israelites being
captiuated for their offences. If any thing heerein contain-
ed, in thy iudgement, bee too tart and bitter: Consider
with what weapons, I, and all Gods faithfull Ministers,
doe come into the field to fight against Gods enemies; the
two-edged sword of Gods Spirit doth diuide betwene the
Carnall and Spirituall man: the stone that Dauid tooke*

The Epistle to the Reader.

up against Goliath did sinke suddenly into his temples. The diseases of these times wherein we live, require such corraliues and bitter potions : for we are like unto Babel that will not be cured. When thou readeest those things; gadde not abroad, nor aime thou not at other men : descend into thine owne Conscience, and feeling thy selfe wounded, apply these warily vnto thine own soule : and so shalt thou be healed of thine infirmity. That this consideration may work some zeale of Gods glory in thee; and that thou mayst daily encrease more & more in the knowledge of his waies, I shall (as by duty bound, vnto all faithfull Christians) daily pray for thy happinesse in this life, and eternall glory in the life to come with iesus Christ, and his holy Angels. Amen.

Thine in the Lord

JAMES FORSYTH.



I hath been the *manner* of most of the
Auncient, in former time; and at this
 day is retained in the *Church*, as a
 forme, amongst the best *Diuines*; to
 chuse a text fitted for the *time*: and to
 speake out of the Scripture appointed
 for the *day*. Which order if I had ob-
 serued, my text should haue entreated, of mirth and me-
 lodie, both in respect of the season of the yeare; and
 occasion of the feast; for of all seasons, this is most sweete,
 pleasant, and deliouse, *Iam florida aetas, quae spicae ferta* Ouid. 2. *Metas*
gerit, Now it is flourishing summer, which brings forth
 the fragrant flowers: Nay this the merry moneth of May:
 if the occasion of the feast had ledde me to my text, the
 matter had been melodious, for by the reuolution of this
 time euery yeare, is specified vnto vs; the *comfort* which
 wereceiue by that sweete *Comforter*, sent downe by Iesus *Act. 2. 1. 2.*
 Christ vpon the Apostles in visible signes, wherefore the
 Auncient in their *Lythargie* did tearme it a *glorious time*: *In Missa pro*
gloriosum hunc fecisti diem, was their *Axtheme*; And wee
 obseruing the same in our Church pray the Lord to grant
 that we may reioice in his holy comfort, in the Collect for
 the day: either of which, if I had regarded, then my song
 had been solacious, or a *song of degrees*. But, I consider-
 ing the iniquities of the time, and knowing that *m. nara*
readies to enlarge their hearts too much with worldly mirth,
 and especially about this time of the yeare, wherefore I haue
 changed my note into an *Elegiacall* tune, which sounds
 nothing but weeping, mourning, and lamentation: for
 worldly mirth is like vnto *pure wine*, which not being min-
 gled with some other licour, will draw drunkennesse vpon
 the receiuer, in like manner *earthly melody* not being tem-

Collect vpon
 Whitsun-
 munday.

Luk. 19. 41.

pered with a meditation of death, or a consideration of a better life, it will drowne the affecter with a greedie desire thereafter, and ouerwhelme him with an obliuion of his Creator: wherefore our Sauour tooke vp a mournfull song in the midst of the peoples melodie, in his iourney to *Ierusalem*; and herefore, it is, that I haue chosen a dolefull ditty, which I am (by Gods assistance) to read vnto your godly audience, which may restraine our too much pleasure in worldly vanity.

PSALME 137. I.

By the riuers of Babylon we sate, and wept: when we remembred Syon.

Gen. 24. 15.



Abrahams seruant receiuing a message from his Master, to go into his fathers house, and chuse a wife of his owne kindred for his sonne *Isaacke*: did walke along diligently, and staid no where, vntill he came vnto the Well, whereout the women came to draw water, and there taken vp his rest, found in that place his iourney prosperous; to his Masters great comfort, and *Isaacks* great profit as afterward did appeare. Euen so I receiuing a commission, from the *Diocesan* of this *Sea*, to come to this place: did passe along by the *sweete waters* of holy *write*, willing to finde out a fit place to bathe your soules in, tooke vp my rest no where, vntill I came to the *bitter waters* of *Babylon*, and there finding the children of God mourning vnder captiuitie for a remembrance of their former happinesse; I haue addrested my selfe to finde out the cause of their great miserie, in their mournfull behauiour, that thereout, I may draw some matter for our great comfort,
and

and consolation. *Nunquid filij sponsi lugere possunt, quam- Math. 9. 15.*
dum est cum illis sponsus, faith our Sauour Christ in an other
case, can the children of the bride chamber mourne as
long as the bride-groome is with them; how can this text
fit thesetimes wherein we liue, (may some say) seeing we
haue peace within our borders there is no leading into capti-
uitie, nor no complaining in our streetes, can this text set forth Psal. 144. 14.
the iniquities of the time, wherein sinne doth abound eu-
ery where? yes, verely: and that very fitly: for although
now we haue peace, and tranquillitie, yet it was the coun-
fell of wise *Iosaph* vnto the King of Ægypt, that in time of Gen. 41. 36.
plentie, he should prouide for the famine to come: wee
read of the Syrens that in faire weather they weepe, and
in storme they reioice, thinking that after faire weather
there wilbe a turbulent tempest, but after a full storme, a
stillcalme, *sicut turgidum tranquillum mare, sic pacem bellum*
sequitur, as a boisterous-sea followeth a smooth water, so
warre commonly succedeth a long peace, wherefore the 1 Cor. 10. 13.
Apostle Saint *Peter* warneth euery one that stands to take
heede, least he fall, *ὅτι ὁ δόρυ ἔσται, & ἡ σπάθη τὸ μάκρον* And it is Lyra in locum
the opinion of some diuines that the Prophet *Dauid* doth & Agellus.
write this *Psalme* many yeares before their captiuitie, to giue
them a sight of their future miserie; *Propheta enim res futu-*
ras, & prateritas (apissime tanquam presentes narrat, for a Pro-
phet many times doth shew things past, and to come, as
though they were present. Againe wickednesse being the
cause of their wretchednesse, and sinne an occasion of their
captiuitie the consideration whereof, will moue no doubt
euery Christian mans heart with a Remorse for his former
lewde led life: least his impious and wicked behauiour
draw vpon him a greater miserie. And lastly if we will be-
leeue the auncient writers, and some of the Moderne there
is more mystically meant, then is literally vnderstood, *Petrus Pres-*
Frangit os litera, & inuenies medullam intelligentie, break the ser. 3.
bone of the letter, and within thou shall finde a marrow of
spirituall matter, *Putat lamentationem Ecclesia militantis in*
hac terra, namely the lamentation of the Church militant

afflicted in this world, which mourning may be well specified by their reall weeping. *Super flumina Babilonis illic sedimus & fleuimus, &c.* By the riuers of Babylon we sat and wept, when we remembered Sion.

The people of Israel being deliuered from vnder the bondage of Egypt, and tyrannie of Pharaoh with a mighty hand, led along by a safe conduct thorough the wilderness; and at last by the prouidence of God brought, into that blessed land that did flow with milke and honnie; where being in rest they built vnto themselves strong holdes, forts and citties for their *safeguard*, and *habitation*; for the which benefits the Lord doth desire onely, that they *observe* his lawes, and *marke* his statutes to keepe them; that they might inherit that good land: otherwise, if by their negligence therein, they did *moue* his wrath against them, then would he vtterly *destroy* them: as after ward came to passe, and at this day doth appeare; for being placed in prosperitie, and hauing all things according to their hearts desire, they following the perswasion of their wicked rulers, such as *Ieroboam*, *Ahab*, *Iehoiakim*, *Zedechia*, and others spent their daies in *vanitie* in working wickednesse; and worshipping the workes of their owne hand; their hearts being *fat*, and grosse with *faineesse*, forgot God that made them, and the strong God of their saluation. Wherefore the Lord did giue them ouer into the hands of their enemies many times to be ouercome of them. Many times were they beset and some of their tribes taken, as of *Ephraim* and *Neptalim*: the Citie of *Samaria* being by them inhabited, was of the King of Syria enuironed, and brought to a great *famine*: the City of *Ierusalem* often besieged: as once of *Antiochus*, who did ranlacke the Citie, spoile the temple of her ornaments; and brought many of the inhabitants to great miserie. But for all this, they did still continue in their crooked waies, in working wickednesse; following the steppes of *Manasses*, and doing according to all that he did, wherefore at last the Lord did suffer *Nebuchadnosor* the King of *Babel* with a great army of the *Caldeans*

1. King. 11. 28.
& 18. & 23. 37.

Deut. 15. 32.

2. King. 14.
& 25.
& Ier. 22. 9.

Esa 8.
& Esa. 9. 9.

1. Macab. 14.

1. King. 14. 3.

to come vpon them, and carrie them away captiues into *Babylon*, where they did remaine for the space of seuentie yeares: so that it is the opinion of the most Diuines that this *Psalme* was composed after their returning from captiuitie, to put them in minde of their former miserie, which they then did suffer, although some are of the opinion that it was made long before, as before hath been said.

In the *Hebrew* text wee haue no title prefixed vnto this *Psalme*, but in the *Greeke* copies there is *Ψαλμός Δαβίδ ἐν Βαβυλῶνι*, And in the old Latine, *Psalmus David prope Ierusalem*. *Theodoret* doth reiect this as too audacious to be prefixed, the reason he giues, is: because *Ieremie* was neuer in *Babylon*; but if yee marke the title aright, you shall not finde any thing, wherby he doth allow or disallow his being in *Babylon*, but onely in that this *Psalme* doth agree with the lamentations which *Ieremie* made of their captiuitie by the spirit of prophecie, therefore not to be so much reiected. There is something found in an *Hebr* copie which will well agree with this title, as, when *Nabuzardan*, *Nebuchadonoser* the kings chiefe *Steward* did bring *Ieremie* along, with the people into the view of *Babel*: he put him to his choise, whether he would remaine with the people in miserie; or returne backe againe to *Ierusalem* there to haue his libertie, and he chusing rather to returne for to enjoy his libertie, the people for his absence did take vp this mournfull song, *super flumina Babylonis &c.* by the waters of *Babylon*. But for the title, or the writer it is not so materiall, as to know that the spirit of God was the enditer hereof, and that it was written for our instruction, *quæ unguē 1. Cor. 10. 11. scripta ad nostram edificationem scripta*, saith the *Apostle Saint Paul*, whatsoeuer things are written, are for our learning vpon whom the endes of the world are come.

This whole *Psalme* diuided is twofold

{ *ἱστορικὸς, Narratiuus*, a Narration of Diuision or a story, to the seuenth verse.
 { *προσευχτικὸς, Precatiuus*, or a praier, against their enemies, to the end.

This verse being part of the *Narrative* part it contains

two things } Their *Affliction*,
 } Their *Affection*.

In their *affliction* two things } Their *Action*,
 } The places *situation*.

The *Action* twofold } Their *gesture*, *sedimus*, *wee*
 } *sate*.

} Their mournefull behaviour,
 } *flenimus*, *we wept*.

The places *situation* } Generall, *Babel*.

twofold } particular, *by the rivers of Babel*

Their *Affection* in two } The manner by introduction,
 } *remember*.

things } The matter by description,
 } *Sion*.

But right *honorable*, right *worshipfull*, and *welbeloued*, if you will vouchsafe to consider the words *verbatim* or *dismissim* every one by it selfe, you shall finde the whole storie very *patheticall*, and full of *pitie*.

- 1 They were not admitted to dwell in their citties nor townes, but expolde to the riuers side, *therefore pitifull*.
- 2 The place was barbarouse and idolatrouse where they could haue no solace to their soule being *Babel*, *therefore pitifull*.
- 3 The time of their miserie not short, but for a long space which is signified by the word *sitting*, *therefore pitifull*.
- 4 All the time of their *captinitie*, they haue no comfort, for they spend their whole time in *Lamentation*, *therefore pitifull*.
- 5 It is not the present miserie that doth afflict them, but a *remembrance* of their former happinesse, *therefore pitifull*.
- 6 Neither any worldly want, that doth grieue them but the *defect of the word* which they had formerly,

merly that doth onely vex them, therefore
pitifull.

So that whether you dismember them into
parts, or collect them into a briefe *summe*,

The *total* is albe nothing but pitie, passi-
on and matter of *Lamentation*.

And first of their first action, which is set downe in
their *gesture*, wherein we haue the diuturnitie of the time.
If th y had stood vpon there feere with their staues in their
hands and their loynes girt, like the *Israelites* at eating of
the *Passouer*, they might had some hope of their deliue-
rance. Or if they had made any progresse at all, although
it had beene with neuer so slow a pace, by remoouing of
their tents euery day as they did in the *wildernesse*: yet after
the space of forty yeares, they might had hope to come to
their wished home; but to be brought to *Babel* that barba-
rouse place, and thither to the bankeside of their *Riuers*,
their recouerie is vncertaine, for their deliuerance at the
soonest is after the space of seuentie yeares prophesied by
the Prophet *Jeremie*; to go forward they cannot, *super flu-
mina sedent*, they sit by the *riuers side*, to go backward they
are not able, for they are detained in *captiuitie*; if they turne
to either hand, to passe thorough their countrey, the peo-
ple is barbarouse, the kingdome is *Culdea*, the prouince
Babel, *sedere oportet*, they must sit downe by their bankes,
which doth signifie a *diuturnitie* of time. A malefactor
being apprehended vpon some heinous crime, and
brought before a *Iudge*, so long as he is vnconuicted he will
haue some hope of his deliuerie, nay after sentence past,
he will thinke all the way as he goeth to the place of tor-
ment, that some friend or other will vse some meanes to
reprim him; but when he comes to the place of execution,
seeing all hope past, *nec ultra spes est*, he takes vp his resolu-
tion singing this strange dittie of *illic sedimus*, remem-
bring his former time which he spent in his wicked waies,
which cannot be recalled, for the sentence is irreuocable,
all meanes fallible, vndergo he must for a iust recompence

*Prima actio
per gestum*

signatur.

Their first

action is ex-

pressed by

their gesture.

Exod. 12. 11.

Jerem. 25. 11.

S. mile.

of

of his euill deedes: *federe oportet* doth much perplex him as it doth here the *Israelites*. For the great time that they spent in decking and decoring of their *idols*, after the manner of the heathen round about them, they did worshippinge the workes of their owne handes and went a whoring after strange gods. Now haue they time enough *ab alijs negotijs feruatis*, being freed from all businesse, to crie *peccanti* if that can any way auaille them. Much time did they spend in lasciuiousnesse, rioting, and prophaneitie, sometimes in pleasing their pallate with daintie fare, sometimes in swelling of their paunch with the deluge of drunkennesse, to stirre vp their concupiscible lust to wantonnesse: they sate downe to eate and drinke and rose vp to play. Much time did they spend in pride and vanitie; in decking their bodies, and currying of their Carkasses, according to their phantastlicall humours, for an ostentation of their *Lucifer-like* spirits: *Wee haue heard of the pride of Moab, of his pride, and arrogancie, for he is very proude.* But now they haue time enough to tame their flesh, and to bring their bodies into subiection: their pride is turned into pouertie, their gay-clothing into sack-cloth, and ashes, a fit liuery for their mournfull habite: *sic hi qui noluerunt per Prophetas sedari, iam extorres & contempti sedent*: so that they that before would not be ruled by the Prophets and warned of them, now sit in banishment forsaken, and contemned of all men. This punishment doth the Lord threaten to come vpon the people for the pride of the women, & their wickednes, *ciuitas erit desolata & in terra sedebit*, their citie shall be desolate, and the people shall sit solitarie vpon the ground, the punishment that the spirit doth inflict vpon that whore, that hath made the whole world drunke with her fornications; is this, *quantum fuit in delicijs tantum date illi tormentum*, In as much as she liued in pleasure, in so much giue her torment, and sorrow, for the long time that they spent in plenrie, they spend the rest of their time in penurie, for taking their pleasure in full measure; Now are they perplexed with sorrow about measure,

illise

Cor. 1. 10. 7.

Esa. 16. 6.

Esa. 3. 26.

Apo. 18. 7.

hic sedimus is worthy of obseruation, and remarkable here in this place.

Remember this all ye that take so much delight, in pampering your *flesh*, and spend so much time in beautifying your bodies: *Vos qui tamdiu in delicijs iam sedetis*: you that sit so long in your delights; if you repent not in time, and take heede vnto your waies: *olim sedebitis in panis*, you shall end, and consummate your daies euerlastingly in hell torments; *Dives*, while he liued, fared deliciously euery Luke. 16. 19. day: and the text tells vs that he was gorgeously apparelled: did he take such delight in his decking, or did he spend so much time, in trimming of his body, as the young gallants of these times; surely I thinke yes, for *Abraham* doth vpbraid him herewith, *Recordare mi fili, tu bona recepisti in vita* Vess. 25. *tua*: Remember my sonne that thou in thy lifetime didst take thy pleasure, and *Lazarus* receiued paine: wherefore thou art tormented, and he comforted; I haue read in a storie of a certaine man named *Pambo*, that on a time *Enrip.* looking out at a window, and perceiuing a woman spend a great time in trimming of her selfe, fell a weeping; and being demanded the cause, answered, haue not I great cause to weepe; to see yonder worme, consuming so long time in decking of her vglie carkase, to the sight of man: and I spend so small time in preparing my soule to God. If this man were aliue in these daies he would do nothing but weepe and lament; for let a man cast his eies euerie where, vpon the *Clergie* and *Laytie*, *Priest* and *people*, and he shall see all men taken in loue with their foule carkasses; but their soules they little regard: women will spend the whole halfe day in poudring, painting, and frizzling of their lockes to the lustfull aspect of the passers by: and our young *Gentlemen* scorne that the weaker vessels, should outgo them in these trickes; they will rather spend the whole day in *phinishing* of their *phantasticall phisnomies* to satisfie their lustfull Mistris eye, and not once a weeke bestow one smoothing of their soules: which if they doe by comming to the church once a week it is but for a shew

only like their spangled *roses*; and glistering *garters*; it is for no profit: but let them know that although now they spend their time in pleasure, the time shall come that *illie sedimus* the remembrance of it shall torment them aboue measure, as it doth here in this place the *Israelites*: and so I proceede to the second action.

*Secunda actio
per quæsum
exprimitur.
Their second
is by a mourn-
ful behaviour.*

By their second *action* their miserie is much aggravated, for although they had been detained for a long time in *captiuitie*; and yet had had all necessaries to comfort them; their case had not been so *miserable*: but being deprived of their bodily sustenance, remaining in *captiuitie*: and abridged of their soules *solace*, which was the comfort they receiued in *Sion*: they spend their whole daies in lamentation: *cura dolorq; animi, alimenta fuerẽ. Teares* were their meate and drinke night and day; their estate is most pittifull; The *eye* is the mindes messenger, whereby wee conceiue the imagination thereof: a sorrow bred in the heart, can by no meanes be better exprest then by an inundation of teares: *dum bene se habebant, ne lachryma quidem ab illis extorqueri poterat*: While they liued in prosperitie, their could not one teare be drawne from them: *ignauis enim, & stolidi est, lachrymas effundere*: it is the signe of a Dastard, to weepe like a childe: *sed aduersa fortuna, facile rinulos emittunt*: but now being sent into banishment they send forth a fountaine of teares. *Saint Ambrose* doth very well note the greatneisse of *Peters* grieve; in that hee did weepe, and vtter no words; *cura leues loquuntur, ingentes stupent*: The greater our grieve is, the more silent we are, they weepe vncessantly, but not a word they do vtter: to expresse their fulnesse of grieve: *stenuimus* is sufficient to set it forth. There be three sorts of teares obserued of the auncients, which may be well exemplified by the authority of Scripture.

Ambros: in lachrymas Petri.

*Lachrymarum
tria genera.*

*Deuotionis,
Compassionis,
Et contritionis,* } That is { *Of deuotion.
Of compassion.
And of contrition.* }

Teares

Teares of *Devotion* wee haue in *Dauid*, who out of an holy deuotion did water his couch night and day with his teares. Teares of *compassion* we haue in *Jeremie*; that doth compassionately weepe, for the miseries of other men. *O that mine head were a well of water and my eyes a fountaine of teares, that I might weepe day and night for the staine of the daughters of Sion*; Likewise in *Dauid*, mine eyes gush out with rimers of water because men keepe not thy law. Teares of *contrition* we haue in *Peter*, who after he had remembred, the error of his imbecillity, went out of the place, and wept bitterly. All which three sorts if we consider their teares aright, we shall finde them to relish of *denotion*; I am sure they are, for it was an holy consideration of blessed *Sion*: that did moue them hereunto, *dum recordaremur Sionis*, doth expresse it: of *compassion* no doubt they are, for they are surely moued by the griefe of others according to that of *Saint Paul*, weepe with those that weepe: *omnes in uno peccant, omnes in uno pleuntur & omnes simul lachrymas emittunt*: they all offend in one transgression; they are all punished with one affliction; and all together send forth teares of lamentation: *scilicet* doth shew it. And of *contrition* doubtlesse they are, remembring their sinnes to haue been the cause of this their great miserie.

But right *honorable*, right worshipfull, and welbeloned if we diue in more deeply into this riuer of teares, arising from the deaw of their *denotion*; drawen out from the weedes of their offences; by the fire of *contrition*: that we may cause some droppes thereof to fall vpon our faces, whereby we may shine gloriously before the *lambe* that sits vpon the throne: the cause thereof wee shall finde threefold.

{ *Propter peccati commissionem,*
Propter mundanam afflictionem,
Propter virtutum defectionem, }

That is

{ For their sinne committed which }
 { was the cause of their miserie. }

Causa lachrymarum triplex.
 The cause of their weeping threefold.

For the punishment inflicted being in capti-
uitie.
 And for their graces eclipsed, that before had
 not grace to preuent this danger.

And now hauing not the abilitie to performe those Christian duties that are required in releuiing those that are in miserie and necessitie.

*Prima causa
 lamentationis.*
 The first cause
*Propter peccati
 commissionem.*
 For their sinne
 committed.
 Cor.

Luke. 15. 18.

2. Sam. 12. 13.
 Psal. 51. 4.
 Holcoth, in
 lib. Sapi.

The first cause of their weeping, is a cheife cause of sorrow: and alwaies proper to the children of God; which respecteth more the offending of so gracious a God; then the punishment inflicted vpon them. this is that which the Apostle Saint Paul, calls a *godly sorrow*, *ἡ ὁλοκαύστης* a sorrow towards God: being grieued only that they haue offended so gracious and louing a father; which was the prodigall childe's greatest greife: *I haue sinned against heauen, and against thee; I am no more worthy to be called thy sonne: Ἐβόη πατρὸς πέναν quam meruisse uiuus*; To an ingenious nature, it is more greife to deserue; then to suffer punishment: an instance of this; likewise we haue in David, when the Prophet Nathan came vnto him, and did lay before him his sin by a similitude: the Prophets threatnings did not afflict him; the offence done against his God, did only vex him. *I haue sinned against the Lord.* And in an other place, *Inte solum peccauit: Against thee onely haue I sinned and done this euill in thy sight.* Holcoth maketh mention of a certaine bird, that hath the face and visage of a man; and yet is most fierce, and cruell, against man; and doth only feede vpon mans flesh: when it hath killed a man being dry, goeth to the brooke to quench his thirst: but looking down into the cleare water, and beholding his owne countenance, considering what it hath done, that it hath destroyed one of his owne likenesse, and image; returning presently from the water, neither eates nor drinks afterward; but goeth into the wildeerneise, and there consumes himselfe in displeasure, and so endes his daies in sorrow: this is the behauiour of euery good and godly Christian, considering

dering that by sinne he hath destroied the image of God in him, he doth consume away in displeasure, what heart is so hardned considering how the sinne of man hath procured the death of the soane of God : would not end his daies in sorrow and lamentation.

The second cause of their weeping is, for that worldly punishment inflicted that now they are sent into banishment. When the Lord cannot winne man by his mercies; he will turne to his iustice: to trie if by *affliction* hee can bring him to acknowledge his sinne; they being in prosperitie at home, would neither hearken nor obey, but being now in banishment, and vnder *captiuitie*; they are drawne to lament for their offences. The heauie hand of Gods *iustice*, is able to breake and bruiſe the hardest heart, and crush it in peeces; nay bring the most wicked, and impious man, to acknowledgement of his sinne. *Kaines* heart is ouerqueld herewith; wherefore he mournes grievously and cries out, *my sinne is greater then can be forgiven*, it was not his *hypocrisie*, the *murdering* of his brother; nor any other sinne, that he had committed: but onely the great punishment inflicted vpon him: that did prouoke him hereunto. *Pharaoh* tooke on greiuously and confessed his sinne, it was not for a detestation thereof, but because of the plagues that were sent vpon him, and vpon his land. *Saul* is very sorrowfull, but it is because of *Samuels* threatening, *Sunt quos peccasse penitet propter presentia supplicia: displicet enim, latroni, peccatum; quando agitur de pena: desit vindicta reuertitur ad crimina*, saith *Saint Augustine*, There be many (saith he) that are grieved for their sinne, because of the present affliction vpon them. A theife is sorrie for his offence, when he feelles the punishment, but it being once over; he fals to stealing againe. This no doubt is the second cause of their weeping, because of the heauie crosse laid vpon them.

The third cause of their weeping, is the want of *grace*, both in that they could not prevent the danger, before it did assault: as also, that now they cannot performe those

Secunda causa lamentationis. The second cause is Propter mandatum afflictionem. For their punishment inflicted.

Gen. 4. 13.

Exo 1. 9. 27.

1 Sam. 15. 24.

August. de ver. & fals. paenit. cap. 7.

duties which they ought vnto others in distresse ; for the former *Peter* doth weepe exceedingly , being so forward a little before , and so peremptory to stand to his owne strength, that now should falter in the performance and become so weake : he mournes abundantly ; *Adist legatos, pro suis doloribus lachrymas : dolorem probantes commissi criminis, & dolorem.* Like *Rachel* that wept for her children, because they were not, euen so the children of God they weepe for their graces because they are not ; *David* doth protest that teares were his meat and drink night and day, because he knew the want in him, that without his grace he could not stand. And the Apostle Saint *Peter* doth crie out of this want in him : *The good, that I would do, that I do not, but the euill that I would not do, that I do.* Againe the defect of the duties which in performance they owe to their brethren in distresse, is a great cause of their weeping, for they seeing the cities spoiled ; the temple ransacked : the people carried into captiuitie ; and they no waies able to help them, they cannot remember these things without great greife, *fletus oportet*, of necessitie they weepe, it is the greatest greife that can come to a kinde soule, to see another man in miserie, and not able to helpe him ; this was *Iobs* greife, *did not I weepe with those that were in trouble, was not my soule in heauinesse for the poore.* This was *Ieremies* sorrow for the people being by the iudgement of God destroyed, *that I might weepe for the slaine of the daughters of Sion* : Whether it be for their sinnes committed, their punishment inflicted ; or their graces eclipsed : weeping I finde them, where I leaue them, vntill I enquire after the place of their abiding, and I finde it to be *Babel*.

3. locum generalis.
The place is
Babel.

The place is *ominous*, for if they had been banished into some priuate place, where they might haue had libertie to exercise the duties of Religion, and to serue their God : although they had been detained for a long space ; their exile had been the easier : but being exposed to *Babel* that barbarous place ; their estate is more miserable. *Babel* here doth signifie, the prouince of *Babylon*, or countrey of

of Caldea: for the City of Babel, stood vpon one riuer
Euphrates onely: but here there is mention of more then
 one, *By the riuers of Babilon*. The country was idolatrous:
 the people sauage: so that, to dwell in such a place was
 dangerouse. In this place was *Bel* and *Dragon* the two
Idols of the *Caldeans* worshipped: and the cheife *metropo-*
litan Citie *Babel* accursed. His foundation was laide in
 pride, *Come let vs builde a tower whose top may reach vnto*
heauen to get vs a name. It was finished by *Nabuchadnezzar*
 that proud puissant in ambition, *Is not this great Babel which*
I haue built to the glorie of my maiestie by the might of my
power. And the end thereof was confusion, for afterward
 it came to be an habitation of vnclane Diuels, as before
 was prophesied of it.

Gen. 11. 3.

Dan. 4. 17.

To dwell in such a place is greiuous to the children of
 God, *Dauid* cries out of this miserie, *Woe is me, that dwell*
in Mesech, or haue my habitation so long among the tents of
Kedar. A couetous worldling cares not where he dwelles;
omne solum est illi patria; Euery dominion is a dwelling for
 him: to serue the *Market*, is all he looks for in any place;
 that he may gaine by his commodity: although it be to
 another mans great losse: but of all greifes it is the greatest
 to a godly man to dwell in a lewd place, where there is no
 practice of religion, no goodnesse exercised, but altogether
 prophaneesse and abomination. This doth much vex the
 Prophets spirit being constrained hereunto: *Wo's mee that I*
dwell amongst a people of polluted lippes: for the *Proverbe* most
 commonly comes to passe in this: *aliquid mali, propter vi-*
cinum malum; some euill doth happen, by reason of a
 wicked neighbor, either they are subiect to those plagues
 which the Lord doth threaten vpon the disobedient, being
 alwaies hanging ouer the wicked as wee see by *Lot*; that
 dwelling amongst the wicked *Sodomites*, was taken pri-
 soner with them in the ouerthrow. Or else, they are likely
 to be tainted with them, *dum spectant lafos, oculi leduntur &*
ipsi, they can hardly escape the wicked without receiuing
 some blemish of them, *Righteous Ioseph* being amongst
 the

Psal. 120. 5.

Esa. 6. 6.

Gen. 14.

Ouid.

Gen. 41. 15.

*Quartus locus
particularis.*

Super flumina.

By the rivers
side is the
description of
their miserie
in the fourth
place.

the prophane seruants in *Pharaohs* court, learning to sweare by the life of *Pharaoh*, if we then obserue the prophaneisse of the place, or the impietie of the people of that place; we shall finde their case *miserable*, by reason of their habitation, and so I come to the fourth circumstance of their commiseration, that they did dwell by the *banke sides*, if they had been receiued into their *Cities* or *townes* where they might had *shelter*, for their safegard, then had they receiued some comfort; but being expelled from their *Cities*, and from thence to the *Riuer sides* to remaine without *shadow* is a great miserie vnto them: *super flumina sedent*: they remaine by the *riuer side*; in the countrey of *Caldea*, there were sundry *riuers*, such as *Euphrates*, *Nehardea*, *Abana*, and *Tigris*, which doth shew the place to be very fruitfull; to encrease their greife, because they cannot be receiued into the *Cities* with them. The *Caldeans* dare not receiue them into their fellowshippe: *Inimicis fidere, & cum illis habitare non tutum sentiunt*, to trust their enemies, and to dwell with them they thinke it not safe enough, therefore are they exposed into the *Riuer side*, when the woman of *Samaria* came to *Jacobs* well, shee retained some comfort of her Iourney: for shee found the *Messias*; the Saviour of the world; that was able to deliuer; and did deliuer her from all her fornications: but herethey come to the *riuers* of *Babel*, where they haue no hope of deliuerer nor comforter to help them, for the space of seenty yeares. Although *Agar* sit sorrowfull for a while by the Well in the wilderness, yet at last the *Angell* came to comfort her: but here they sit a long space and haue no hope of *Angell* nor man to comfort nor relieue them. These waters may be well called *Massah* or *Meribah* of strife or tentation: *Natura enim repugnat*, for it is against their nature, to be tied into such a barren place, hauing had such goodly aspects of their owne before. Their goodly *Orchards*, gallant *gardens*, delicate *finewalkes* beset with fruitfull trees, and sweete bushes; is now conuerted into a barren *banke side* ouergrowne with

Jo. 4. 19.

Gen. 16. 9.

willowes

willowes : their pleasant parlors, braue cells, and costly hung chambers, are now translated into a poore tent, not able to defend them from the raine nor tempest : *hoc miseria plenum* : the more I do discend into their miserie, the greater I finde their greife to be aggrauated, and so much of their affliction.

In their affection wee haue first set downe the cause of their conceiued sorrow, which was the remembrance of their former happinesse. *Dura satis miseri memoratio prisca bonorum* : Of all miseries, it is the greatest to remember the iollitie of our former life, this torment doth father *Abraham* adde vnto the rich glutton lying in hell torments, *Recordare mi fili*, remember my senne that thou in thy life time receiuedst thy pleasure, which no doubt did afflict him more then all his former torments. While man is in prosperitie hee neuer thinkes of his future miserie, which when it doth assault, of all afflictions it is the greatest to remember his former happinesse, *infelicissimum est in fortunæ genus, meminisse fuisse felicem* : of all things it is the most vnhappie, to remember that we were once happie. King *Cresus* doth affirme this by that often repetition of *Solon*, when he was going to the place of torment, who did on a time bragge of his happinesse vnto *Solon* a Sage of Greece, and said that hee thought himselfe the happiest man that liued, vnto whom *Solon* replying said, no man can be said to be happie before his death, and being afterward taken in battell of King *Cyrus* did vtter nothing but *Solon, Solon*, shewing that the remembrance thereof did onely vexe, and afflict him : surely the greatest punishment that the damned shall receiue in hell torments wilbe the remembrance of their former pleasure, *Plangent quia mundum dilexerunt*, *plangent quia vitam non correxerunt*, *plangent quia penam incurserunt*, They shall weepe, because they haue loued the world ; they shall mourne, because they did not amend, their life while they liued in the world. They shall lament because they did deserue, by their wickednesse, to come to that place of torment, when

The second part is their affliction.

Luke.

Herod. lib. 1.

Jo. 11.

Gen. 16. 7.

Luke. 16.

they departed out of the world, the remembrance of their former losse will be their greatest griefe. But to come to the height of their unhappinesse, and to take a view of the depth of their miserie, it is no earthly thing that dorh greiue them, only the comfort which they wanted of *Sion*, is all that vexes them. *When we remembred Sion, Mary* sits very sorrowfull in a mournfull habite as long as Christ was absent from her, but when her sister *Martha* came and told her that the Master was come and called for her, O how speedily did she arise and embrace him ioyfully, the want of the comfort of the word of God is the greatest griefe that can come to a godly soule, *Danid* accounts in his banishment this his greatest losse, and the people there in captiuitie lament for the defect hereof, while they were in their owne countrey they did not account of it, they dispised the *Prophets quid nobiscū cum illis*, what haue we to do with such as prophesie euill vnto vs, but now being deprived of it, o how they weepe for their want of it. *Demosthenes* being banished *Athens*, o how he did weepe when he looked towards *Athens*, the *Israelites* being banished into *Babilon*, o how they do weepe when they remember *Sion*. *Sion* was an eminent place in *Ierusalem*, where the Lord had set his name to be worshipped, and where onely, they did receiue comfort in the word. *Agar* she weepes because she is thrust out of her Masters house, they weepe, because they are put out of *Sion*, and debarred from their Masters presence in his house; *Dimes* being in prosperitie did not regard the word of God, nor take any delight therein, but in aduersity lying in hell torments, he lamented his carelesnesse thereof, wherefore he wished *Abraham* to send *Lazarus* to his fathers house, to giue his brethren notice of their neglect herein, least they should come into that place of torment.

Having spoken of the historicall sense, according as it happened vnto these *Israelites* really, may it please you right honorable, right worshipfull, and welbeloued, that I speake of the mysticall meaning. It is no allegorie which I handle;

handle; but onely a *moralitie* drawne from the true historie, according to the opinion of all the *auncient*, as *S. Augustine*, *Ierome*, *Chrysostome*, *Hugo Cardinalis*, *Lyra*, and others, as also *Marlorate* and *Musculus* amongst the moderne affirme the same. *Saint Augustine* hath made a great volume which he entitles *de civitate Dei*, the citie of God, wherein hee comprehends all sorts of people into two, namely the Citizens of *Babel* and the Citizens of *Sion*, both which I have mentioned in my text, the one in bondage vnder the tyrannie of the other, and in opposition one to the other, the one in *Babel corpore*, bodilie, but in *Sion animo*, spiritually, *Anima est ubi amat, non ubi animat*, *Aug.* the soule is where it loues, not where it liues. *Heb.* 10. *Phil.* 3. 10. *πλὴν τῆς ἐξουσίας τοῦ σώματος*, saith the Apostle *S. Paul*, our rule or government, or as the vulgar hath it our conuersation is in heauen. *Omnis Catholicus* (saith *Saint Augustine*) *debet* (scire, *unde ciues sumus, unde peregrinamur*. Euery Christian ought to know, to what citie we do belong, that sinne is the cause of our peregrination, and our iustificati-
on by grace in the merits of *Iesus Christ*, the matter of our deliuerance. But to leaue mysticall moralities and wrested allegories, I will onely make a comparifon in this, betweene the *World* wherein we liue, and this *Babel* wherein the people of *Israel* did liue, comparatiuely.

This world wherein we liue may be well compared to *Babel*, for sundrie reasons.

1. *Propter mundiciam*, for the pompe and glory thereof, *Babel* was a rich place, and very fruitfull as the historiographers do write of it, The *World* is fertill and very gorgeouse in shew; the *Diuell* did reueale it vnto our Sauour *Christ*, *Omnia haec dabo, all these things will I giue thee*: is, 2 *Math.* 4. 8. 9. description thereof. *Dives* fareth deliciously and goeth gorgeously euery day, *Dives* wants nothing in this world *Luk.* 16. 19. that his heart can wish.

2. *Propter affectionem*, for the affection of her inhabitants, *Babel habet suos amatores, pacis temporali consulentes, nihil ultra sperantes*: saith *Saint Augustine*: the citizens of

Luke. 12. 19.

Wis. 2. 6.

For their affliction.
Ioh. 16. 33.

1. Cor. 11. 3.

Moler. in loc.

For the confusion of all thing.

In quad. Hist.

Babel desire no other dwelling, for there they haue taken vp their rest, the world hath her louers, doth not the rich man in the Gospell prouide onely for this life, *Let vs eat and drinke: post mortem nulla voluptas, our life is short and tedious, let vs take our pleasure, that is present, for this is our lot and portion.*

3 *Propter afflictionem*, for the affliction which they suffer, *Babel* is a place of torment for the *Israelites*, the *World* a place of affliction for the godly, for here they suffer violence of the wicked: *in mundo pressuram sustinebitis*, in the world you shall suffer affliction, was a cognizance giuen by our Sauiour *Christ* to know his flocke by, The Apostle Saint *Paul* doth iustifie it by his often miseries. A certaine Philosopher being sent into banishment, hee tooke it patiently, and one day being vpbraided by an other as a disgrace vnto him, answered mildely, *sum cinis mundi*, shewing that as long as he was in this world he was subiect to the same affliction.

4. *Propter confusionem*, for the confusion of things in it, let a man consider the world and all things in the world, the state of things and manners of men, and he shall finde nothing but confusion, as the word doth import. This *κόσμος* may be well said to be *χάος*, because of the confusion of things both in *Church* and *Common wealth*, *Caelum mari admixtum, parua magnis confusa*, heauen and earth are confused together for vertue is hated, and vice is embraced, no man is regarded for his *giftes*; *giftes*, yes surely, *si nihil attuleris ibi* Homere *foras*, *giftes* carries all away now adaies. Amongst the *Venetians* there were certaine *magistrates* that were called *pregadi*, because at the first foundation of their Citie, men were entreated to take offices, but it is long since that order, it is now cleane worne out of vse, and especially in this Land, for now they are not entreated to enter into offices, but rather entreate, pray, and vse all meanes possible to haue them, and if I mistake not my selfe, they pay soundly for them, is not this *confusion*? what greater confusion can come to the

Church,

Church, then *Judas* and *Symon Magus* to shake hands together, what will ye giue? and what shall I giue? then all mult needes come to confusion: truly I thinke that such a confusion was neuer wrought in *Babel*, as is at this day practised in this Church, for they would not robbe their gods to beautifie themselues as these *Latrones beneficiorum* Mal. 3. 8. the Patrons of Benefices do. Let but a *Jack-daw* come to these Benefactors that bestow benefices, onely for their owne priuate commoditie with a purse in his mouth, (A bird that neuer came in at the doore; but at the window, or some little hole aboue) and he shall carry away the presentation before a man of worth, is not this *confusion*? nay it is condemnation vpon the delinquents. And shall I impute this abomination onely vnto the Patrons: Many of them be *Laymen*, and cannot tell how to trie their Clarkes, but by the sense of feeling: there be other members in the Church, that are to be blamed for it, Let *Elisba* take heed that *Gehezi* his man be not the author of this confusion, and so bring destruction vpon his soule.

Is it not a great confusion when *Bel* and *Dragon* are worshipped in the Church, and *idolatrie* erected in the house of God, as it is in the *Romish* Church, where they giue that worship due and proper only to the Creator to the creature, *They adore the host, kneele at the crucifixe, and innocate Saints departed*; which is a *latreia* a service due only vnto God: distinguish it as they will, to be imparted to no Creature *Ego sum Dominus* (saith the Lord by the Prophet) *I am the Lord, this is my name, my glory will I giue* Eley. 42. 8. *vnto none, nor my praise vnto graven Images*. Like vnto the heathen their Churches gorgeously, they garnish inwardly, and within they sacrifice vnto Devils, where such abomination is wrought, it must needes bee *Babel*, nay that Whore spoken of in the Reuelation that hath made the whole world drunke with her fornications, let vs, and all true Christians pray the Lord to turne their hearts, that they may see this *confusion*, or else to send a westerly wind

and drive such Caterpillers into the sea.

But to leaue them to Gods censure, and come to the common wealth, and you shall finde, that these lawes and ordinances, that haue beene formerly ordeined to good purpose, beare no sway in these daies. The law was in auncient time to be required at the *Iudges* mouth which thing is now greatly in practice, for the law now doth only depend on the *Iudges* voice. And I will not say, that the honorable *Iudges* of this land doe follow the footsteps of *Samuels* sonnes (looke after lucre) peruert iustice and take rewards. I beleue that neither *cognatus aut argentum*, *bribe* nor *brother* will cause them wrong their conscience, neither do I hope to heare of such *confusion* wrought by men that feare God. Neuerthelesse looke into the intricate endlesse enrolling of their proceedings in law, and you shall finde a great *confusion* in making such *demurres*, and *delays* in their proceeding that oftentimes it comes to passe when the matter long depending is brought to an issue, that then the summe of expenses shall weigh downe the worth of the sentence; is not this confusion? If the time would permit, I might take a view of all estates that by their fashion, I should finde a fit frame to make vp a *Babel*, *Sycophants* and flatterers are daily preferred, but *Tom-selstroth* little regarded, *Dionisius* was often wont to bewaile the state of Princes, and especially in this, that men would not speake freely before them, whereby the truth was hidden from them, and *Lewes* the eleuenth the *French* King was wont to say that he had plenty of all things in his court, but of one, and being demanded what it was, answered, it was truth; if truth be wanting in Kings courts what *confusion* is this to the common wealth. *Sigismund* the *Emperor* was wont to account those Princes onely happie, that would banish proud men out of their Courts, and bring in courteous and humble men in their places, hee did not speake of the expelling of *Sycophants*, *flatterers*, *dissemblers*, and *tale-bearers*, for (I thinke) he thought then that many of their Courts should remaine vnturnished, if you runne thorough

1. Sam. 8. 3.

In vita Dionis.

thorough courts, cities, and countreies to obserue them, you shall hardly finde any thing but confusion. The seruant rides on horse-backe, the Master walkes on foote; the body is onely had in estimation, for they wilbe sure to looke to the gilding of their goodly carkasses, *Pluris opes nunc sunt quam prisca temporis annis*, the body neuer more regarded, but for the soule it may starue, before it be restored of them. The Kings daughter is all glorious within Psal. 45. (saith the Psalmist) but *Satans* children are all gorgeous without, like painted sepulchers, that within are full of rotten bones,; thus yee see that *Babel* may be well compared to the world, for the world is *Babel*, and nothing in it, almost but *confusion*, which if it be not redressed in this life will bring a subuersion vpon both body and soule in the world to come, and so I proceede with my comparison.

As the world may very well be compared to *Babel*, euen so all the things therein, may be well compared into the *Riuers of Babel*, although *Babel* be a pleasant place, yet it hath riuers in it, which carries all away, all things in the world are vaine, momentarie and subiect to mutabilitie like vnto the *riuers of Babel*, both ebbe and flow. It is written of *Sesostris* a King of the *Egyptians*, that he had Herod. his coach drawne with foure Kings, whom before he had conquered and one time perceiuing one of them to looke often backe did demaund the cause thereof, I doe (saith he) behold and obserue that part of the wheele which was lowest, becomes by and by highest, and the highest, lowest, *cogito de mutatione fortuna*, I note the vnstabilitie of things in this world, such surely is the estate of all things in this world, that there is nothing stable vnder the *re*. Consider but the life of man, and you shall perceiue it passe away like to the waters in the riuier as *Gregorie Nazianzene* doth well obserue it, *qua velut à fontis sui origine nascendo surgit, sed ad ima defluens moriendo pertransit*, which from our birth as from a fountaine we arise to the height of our yeares, but by passing away our daies in vanitie, in the end we fall into the gulfe of death, as the riuers runne into

The things of this life, like vnto the riuers of *Babel*.

Greg. lib. 33. Moral. cap. 7

- into the sea, which the woman of *Tekoah* very well noteth
 2^d Sam. 14. 14. vnto *Dauid*, *omnes morimur*, & *sicut aqua dilabimur in ter-*
ram quam non retinemus: we all die, and like water wee are
 powred out vpon the ground, which doth not returne.
 Not only our liues but also all things in this world which
 we do possesse. Honor, preferment, riches, strength, all
 are momentanie, and subiect to alteration, they are of no
 continuance, for either wee are taken from them, or they
 depart from vs, what profit had the rich wretch in the
 Gospell of his great substance, when his soule was snatcht
 away that very night from him in the midst of his wealth,
 and what gaine get many couetous worldlings of their
 goods, when in the midst of their yeares they forsake them,
 to passe away from vs they haue many euasions. The Pro-
 phet *Jeremy* saith that as a partridge doth hatch her yoong
 ones, and by her helpe in relieuing of them they come to
 som groth, then they forsake her: euen so when a rich man
 hath taken great paines in heaping together riches in the
 midst of his daies they forsake him and leaue him like a
 foule. It is reported of *Saladine* the *Emperor* that mightie
 Monarch, that by his conquests obtained great wealth, on
 a time lying vpon his death bed, considering the vanitie
 and mutabilitie of earthly things, he commanded a sheete
 to be tied to a poule, and carried about the Citie, and cri-
 behold *Saladine* that great rich and mighry Prince of *Asia*,
 for all his abundance in worldly things he carries nothing
 with him but this ragge. Wherefore the Apostle Saint
John did disswade all men and women from the loue there-
 of, *Loue not the world neither any thing therein*, for in it there
 is nothing but vanitie, *And the world shall passe away with*
our lust thereof, but he that fulfilleth the will of God abideth
for ever.

1. Ioh. 2. 17.
 The different
 behaviour of
 the godly and
 wicked.

And so from the comparison betweene the world and
Babel I come to obserue the different behaviour betweene
 the Citizens of *Babel*, and the Citizens of *Sion*, and that
 in three things specified in my text.

1. The Citizens of *Babel* they sit in the midst of *Babel*
 neither

neither can they perceiue these things *sedent in fluminibus*, they are so delighted with the pleasures thereof that they cannot see the confusion of them, but the children of God: *sedent iuxta flumina vel super flumina*: sit neere to the riuers or by the bankside and discern their abomination, neither will they be ouertaken with them. A man that walketh in the mist cannot perceiue whence it cometh nor whether it goeth, but if he betake him aside vnto some top of a mountaine neere adioyning, he shall discern that it is nothing but a vapor arising from the scrines and entrals of the earth, thickning in the cloudes, and vanishing in the aire: so long as the earthly mindes of couetous worldlings are ouerhaddowed with the darknesse of ignorance, thickned with a greedie desire of worldly things, as grosse and palpable as the darke mist of *Egypt*, they cannot see, perceiue, nor vnderstand: a worldly man doth not vnderstand these things that are of the spirit of God, as long as they are in the midst of them they cannot perceiue the vanitie, nor frailty of them, but if they would take them aside into the consideration of *Sion*, and bee lifted vp in their mindes with an holy meditation, they should perceiue that all the things of this life proceede from the bowels of the earth, and vanish away in the aire. The godly man he sees this, and therefore sits by them, and is not taken in delight with them, but the wicked man vnderstands not, and therefore like a foole is ouertaken with them. Eccles. 31. 7.

O that the rich wretched worldling would but conceiue this, that takes such pleasure in his riches, and increaseth his wealth by vnlawfull meanes, that sets his whole delight vpon the transitory things of this world, and sits in the midst of *Babel*, that as long as he dwels in the delight of these things he is subiect to confusion, surely I thinke hee would be more liberall to the poore, lesse hurtfull and enuious to his neighbors, and put his riches to better vse, then now he doth when hee puts his money to vsury, but because he knowes not, nor perceiues he not in what dan-

ger he is, therefore he cannot shunne it as long as he dwells in a greedie desire things coueting worldly he cannot see, but if he would betake him to a liberall distribution, and by an heauenly contemplation consider the estate of his present being, he should be able to discerne it.

Mathew sitting at the receipt of custome, following his couetous calling, with a greedie desire after coine, rote vp at *Christ's* call, and followed him. I would to God that I could finde one soule sitting here, in a greedie desire after worldly things, that would be moued with contrition of heart for their couetous behauiour, then should I thinke my selfe most happie in discharging my calling and winning one soule vnto God, and also that soule saued in *Sion* euerlastingly.

2 The Citizens of *Sion* spend not their time in mirth & melodie as the wicked *Babylonians* do, but rather in sorrow & heauinesse; the wicked saith *Iob* (that liue in the delights of *Babel*) *nihil ultra sperantes*, looking for no other felicity but that which they presently possesse. *spend their daies in mirth, solace, and feasting, and walke with their kinsfolkes, friends, wines, and children, and suddenly they go downe to hell together*, but the godly passe ouer their daies, in sorrow, heauinesse and lamentation, and in the end are carried of the good Angels, after the ending of their dolefull daies, into *Abrahams* bosome, we read in stories of former times, how that the holy men in the primitiue Church did passe ouer their daies in solitarinesse, praier, and fasting, as the Apostle to the *Hebrewes* doth very well obserue it, *sed tempora mutantur, & nos mutantur in illis*, the times are altered, for men and women delight in these daies to spend their time in dissolutenesse, rioting, playing and feasting, they did consider the miserie of this present *Babel* wherein they did liue, their frailtie to yeeld vnto the wicked allurements of that cursed Countrey. But, I think men and women in these daies hope for no more ioy nor pleasure hereafter, and therefore they make this life a recreation for their misery to come, and satisfie themselves herewith, while they are

The second
differen ce.

Iob. 21. 13.

Heb. 11. 19.

are here, but the wise man *Salomon* tell vs, that it is better Eccles. 7. 4. 6
to go into the house of mourning then into the house of
feasting, because (saith he) where mirth is, there are the
hearts of fooles, but where sorrow is, there are the hearts
of wise men, wherefore our Sauour pronounceth a blef-
sing vpon those that lament in this life, for they shall be com- Math. 5. 4.
forted. *Aut continui dolores cruciabunt penitentem vitam*
meam, aut cruciatus eterni vexabunt puniendam animam meā,
neceſſe eſt peccatorem ſleri vel hic, vel in futuro, saith Saint
Auguſtine: Either continuall sorrowes, must afflict a mans
penitent life, or else eternall torments shall vex his dam-
nable soule, and of necessitie a sinner must weepe either
heere in this life, or hereafter. The hearts of worldly men
are so glutted with excelsse of worldly pleasure that to be
sorrowfull for their sinnes they haue no leasure. *Peter* de-
nies his Master, and *Peter* weepes bitterly for his trespasses,
thou deniest thy Master daily and howlerly by thy swea-
ring, lying, and thy deceitfull actions, and yet thou neuer
weepest for it, *ipſi Petro ſtatim demiſit quia amariffimis ſlenſis,*
ſi tu non ſleas Chriſtus non ad te reſpiciet nec tua culpa recedit,
Our Sauour *Chriſt* gaue *Peter* a present pardon vpon his
mourning, if thou weepe not for thy transgression, neither
will *Chriſt* looketowards thee, nor yet remit thy sinne,
for that sentence of our Sauour is against euery one that
remaines hardened in sinne, except ye repent ye shall all like- Luke. 13. 3.
wise periſh. *Mary Magdalene* shee wept for her adulterie
and fornication, but the Gallants of these times make it on-
ly a matter of recreation, *adoleſcentem ſcortari non eſt vitium,*
to be wanton is but a trick of youth. If a man durſt aske
many of these young Gentlemen that walke gallantly a-
long the ſtreets, and they would ingeniously anſwere
them, they might as *Diogenes* did being demaunded whe-
ther he went, going from the *Lacedemonians* to the *Athe-*
nians, eo à viris ad feminas, I go from men to women, for
to an harlot, to the ſtewes, or to a tobacco-shoppe is their fur-
theſt iourney. But why should I perſwade men or women
to a ſolitarie life, ſeeing there is nothing in this world but

Math. 5. 4.

Aug. de contrit.
cordis orationis.

Amb. ſ. Ser. 46.

Luke. 13. 3.

Diog. Laert. So-
rit. Phil.

- matter of miserie, therefore I should rather counsell them to take their recreation. Beloued, the wicked are too much giuen to worldly mirth, and therefore when any solitary fit ouertakes them they will take them to some lewd company to driue away melancholy: but let vs take heede, when we are most secure in our merry moode, then is *Sathan* most watchfull to winnow vs like wheat, while *Iob*s children are feasting in their elder brothers house, then the Diuell workes their ouerthrow. Awake therefore all yee that sleepe in the securitie of sinne, and fill vp your measure of mirth beyond all measure, rouse vp your selues ye that reioice in *Babylon*, and weepe for your transgressions.
- Iob. i. 19.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
- Isa. i. 5.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
- 1. Cor. 6.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
- Luke. 16.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
- Amic. i. 3.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
- 2. Kings. 5.* *Awake ye drunkards and weepe, howle all ye drinkers of wine, because of the new wine, for it shalbe pulled from your mouthes. Rouse vp your selues you Adulterers and Fornicators, that stretch your selues vpon the bed of fornication to fulfill your lusts, and lament for your vncleannesse, because, without yee repent, in your pollution ye shall perish. Ye Consonant-worldlings arise from greedines, and from getting of vnlawfull goods, least yee be punished with Dimes in hell torments. And finally let vs all awake, arise and rouse vp our selues from sin and weepe and mourne for our transgressions.*
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ged from the filthinesse of sinne. There is a certaine riu-
er in *Cecilia* that if blacke sheepe be bathed in it, there wooll
shall turne white immediately, such surely is the true nature
of the fountaine of teares, for if thy sinnes were as red as
scarlet, in them if thou bath thy selfe, they shalbe as white
as wooll. When *Pharaohs* daughter did descend into the
riuier, she found a babe lying among the flagges, if thou
descend into the riuers of reares thou shalt finde the babe
Iesus comfortable to thy soule. *Lachryma enim lauat quod*
peccatum polluit, Teares will wash that which our sinnes
hath defiled. Teares are silent praier, they craue not and
yet they obtaine pardon, they plead not a mans cause, and
yet they receiue mercy saith Saint *Ambrose*. *Peter* by wee-
ping was remitted, *Susanna* by weeping was deliuered from
the false accusation, *Ezechias* by lamenting was restored
to his former health, and his life prolonged let vs weepe
then with *Peter*, lament with *Mary Magdalene*, mourne
with *Manasses*, that our soules may be cleared from *Satans*
false accusation, and our liues prolonged in that celestiall
kingdome euerlastingly.

Breche.

Exod. 1.

Lachryma laci-
tesunt quod-
m do treces, nō
stulant, sed
mentur, cau-
sam non dicunt
& consequun-
tur.
Ambros.

And lastly I cometo the last obseruation, betweene the
behaviour of the godly and wicked. The *Citizens* of *Sion*
mourne for the want of it, but the *Citizens* of *Babylon*, nei-
ther remember *Sion*, nor regard. The worldly man may
perhaps sometime weep, but his be the tears of *Esau*, only
for want of the blessing, because he cannot get some great
bargaine to the vndoing of his poore brother.

³
The third
difference.

The carnall man may sometimes be sorrie, but it is the
greife of *Ammon*, because he cannot fulfill his lust with his
sister *Thamar*.

2. Sam. 13. 2.

The *Ennious* man may perhaps greiue, but it is because
of his brothers prosperous estate, *inuidus alterius rebus ma-*
crefcit opimis, the greife of the wicked is only that they
cannot do mischeife, but the sorrow of a godly soule, is
when he wants some peaceable comfort to his soule. *Sion* is
his solace. The remembrance of *Sion* in respect of the de-
privation thereof is a great vexation vnto them. The com-

Nulla pax im-
probin
sed viso Sionis
pax grata

Psal. 84. 3.

Bernard. in
Ca. 1.

ort that a godly man receiues by the word of God preached vnto him cannot be exprest, of which when he is deprived like these *Iemes* in captiuitie, what a heavinesse brings it to his tender heart, *Dauid* being in banishment, accounts this his greatest losse, therefore he esteemes the sparrow and swallow happie, because they had libertie to lay their young neere vnto the altar of God, not that hee thought the birds did receiue any benefit hereby, but that he out of his compassionate affection, being rauished with a desire thereafter, doth vtter this *patheticall* deprivation, that he did want that which the birds did inioy, when the minde of man by an heavenly contemplation is rapt into the heauen of peace, to consider mans miserable estate in *Babel*, and his ioyfull and happie estate in *Sion*, he cannot expresse his greife without great lamentation, *heretofore wee sigh and groane desiring to be dissolued, and be with Christ Iesus, an amantem & sensit quod loquor*, every soule that sighes for *Sion*, and hath his cogitation there doth conceiue what I say. *O sancta Sion ubi totum stat nihil defuit*, O blessed *Sion* where there is no penurie, no leading into captiuitie, nor no complaining in her streetes, but peace and plenty within her borders for euermore, happie shall he be that shalbe admitted into her gates, to partake of her solace that hee may sing *Haleluiah* vnto the lambe that sits vpon the throne for euer and euer.

Hauiing ended my text right honorable, right worshipfull, and welbeloued, it followes in the next place to speake of their iniquitie which was the cause of their miserie, and to *parallel* them with the sinnes of these times wherein wee liue, such as *Idolatrie*, shedding of innocent blood, pride, drunkennesse, lasciuiousnesse, and want of charity, as the scripture doth set them downe vnto us, but because the time hath preuented me, I will only leaue them to your godly consideration; first, because, I know these things haue been spoken against out of this place many times, and therefore you are not ignorant of the heinousnes of them. As also I speake vnto *Christians*, that haue the word of God daily preached

preached vnto them, to diswade them from those and the like sinnes, and therefore a shame for such to be tainted with them, it shalbe easier for *Sodome* and *Gomorah*, nay and *Babel* in the day of the Lords appearance, then for this *Citie*, because the word of God is so plentifully preached in it.

Youright *Honorable* and worshipfull *Magistrates* of this *Citie* *qui cooperati sũ Deũ Cooperatores dei estis*, Gods vice-gerents or assistants vpon earth, weigh diligently the charge that is committed vnto you, remember that you are exalted to that place of dignitie to repress iniquitie let not your too mild & meek spirit encourage the wicked to do euill, for *foolish pittie may mar the City*. Consider that the sword is not giuen vnto you in vaine, but to take vengeance on them that do euill, the daies are dangerous, the people impious, they will hardly obey, but by constraint, let sin be your subiect to suppress it, and the glorie of *Sion* the object of all your labors knowing that you stand alwaies in Gods sight, from whose presence nothing can be hid. I would to God that you had the spirit of *Elias*, and zeale of *Phineas* to suppress sinne in the action. I would to God that the *Magistrates* of this *City* were like vnto the watchmen of *Israel* to search about the Corners thereof, and finde out the abominations therein; to the oppressed be mercifull, to the wicked fierce, and terrible, that you being faithfull in a little, when your Lord and Master doth appeare he may make you rulers ouer great, and exalt you to that blessed *Sion* to remaine with him for euer more.

And you *honorable Iudges*, that are ordeined to determine the cause of the oppressed; and to releiue the poore from wrong: let not the greatnes of the person, nor superiority of place; cause you to haue any regard; but only to the sinceritie of the cause. But let all iust *iudges* that wish to inhabite blessed *Sion*, haue only a respect vnto the truth of *justice, quia, non hominis, sed dei iudicium exercetis*, because, *Deut. 16.* it is not mans cause but Gods which you take in hand; would to God that euery *Iudge* that sits vpon the bench of iustice

iustice would consider, before he did determine, the charge that is laide vpon him; if, but once the remembrance of righteous *Sion*, would come into his consideration, then would he feare to giue sentence contrary to the sight of the cause; the want whereof caueth much confusion to be wrought in the land; let your scarlet robes put you in minde of righteous Iudgement. Remember that one day, (*iudicata re iudicabit Deus*) those things which now you shuffle vp without dexterity, shall be opened again, & iudged with sinceritie; then neither your *dialecticall* distinctions; nor your *phisicall* fine phrases, nor your Masse of gracelesse coine shall any whit relieue you, for you shall be adiudged without mercy, that had no regard vnto the right of the cause *sed si rectam proferatis sententiam, videbitis Sion*: but if you haue been conscionable in giuing true sentence according to your vpriight iudgement, you shall enioy peaceable *Sion* ioyfully for euermore.

And to conclude, You *my beloved brethren*, that heare mee this day; take heede vnto your selues, that you be not inueigled with glorious *Babel*; and taken with the delights thereof; least you perish in her confusion: let not the loue of any earthly thing, withdraw you from the loue of *Sion*: Weepe and lament for your sinnes; whereby you haue offended the Maiestie of your *Maker*: take vp a new resolution, to reforme your liues, by an holy conuersation: in all your actions possesse your soules with a hope of enioying peaceable *Sion*, that at the end of your *captiuitie*, you being deliuered from all the miseries of this life, and translated into that happie Citie, of eternall blessednesse to raigne with *Christ Iesus* for euermore: vnto which place, the

Lord for his mercy sake, through the merits of
his sonne our Sauour, bring euery one of
vs; to whom; with his blessed spirit,
(the tri-vn-God) be ascribed
all glory, dominion,
and power for
euermore.

Amen.

11.

A
MANIFEST-
TATION OF
THE MOTIVES,

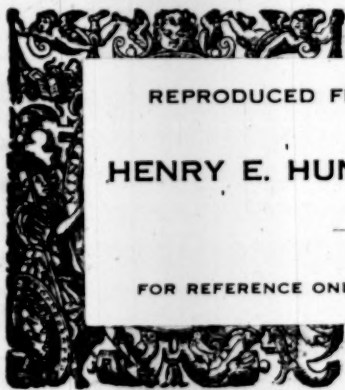
Whereupon the most Reuerend
Father, MARCVS ANTONIVS
De Dominis, Archbishop of SPALATO;
(in the Territorie of VENICE)

Vndertooke his departure
thence.

Englished out of his Latine Copy.

C P V X

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